

# FASTING

I N R A M A D A N

as observed by the Prophet  
(peace be upon him)

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by Saleem al-Hilalee and Alee Abdul Hameed

# RAMADHAAN

**As observed by the Prophet**

*Sallallaahu 'alaihi wa sallam*

*A Summarized version of the book Sifah Saum an-Nabee*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Entirely  
Merciful, the Especially Merciful

The Prophet *sallallaahu 'alaihi wa sallam* said:

***“Whoever fasts the month of Ramadhaan  
due to Eemaan (correct belief) and hoping  
for reward (from Allaah) will have his  
previous sins forgiven.”<sup>1</sup>***

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<sup>1</sup> Bukhaaree # 1951

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## **PUBLISHERS' NOTE**

All Praise is for Allaah, the Lord of the Worlds and may the Peace and Security of Allaah be upon the Noble Prophet *sallallaahu 'alaihi wa sallam*, his family and upon all of his companions.

*Alhamdulillaah*, before you is the English translation of a Summarized version of the Arabic book *Sifah Sawm an-Nabee* by two of the foremost students of Shaikh al-Albaanee *rahimahullaah*. It will *Insha'Allah* serve as a beneficial book for all those who do not give precedence to anyone above Allaah and His Messenger *sallallaahu 'alaihi wa sallam*. Books of this nature are long overdue in the English language, as English speaking Muslims have been deprived of authentic books based on the methodology of the Pious Predecessors. Instead they have

had to rely on poorly researched books full of unauthentic *Ahaadeeth*, and innovated practices. We hope that this book helps the reader to perfect his fast so that it may be acceptable to Allaah and of benefit to us on the Day of Resurrection.

Finally, if you find any errors in the book please inform us so that we may correct them in future editions.

***Centre for Islamic Studies (CIS)***

**Note:** All references refer to Arabic sources unless otherwise stated. All the *Ahaadeeth* quoted have been verified to be authentic by the authors. All footnotes are by the Publisher.

## INTRODUCTION

Verily all praises are for Allaah, we praise Him, we seek His aid and ask for His forgiveness, and we seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides then there is none to misguide him, and whomsoever Allaah misguides then there is none to guide him. I testify that none has the right to be worshipped but Allaah alone, having no partner, and I testify that Muhammad *sallallaahu 'alaihi wa sallam* is His slave and His Messenger. To proceed,

O brother, may Allaah unite us upon love of Him and upon following the *Sunnah* of His Messenger *sallallaahu 'alaihi wa sallam*. The status of fasting and its place in Islam will become clear to us and also the great reward awaiting the one who fasts seeking

the Face of Allaah<sup>2</sup>, and how that reward increases or decreases depending on its closeness to the *Sunnah* of the Messenger *sallallaahu 'alaihi wa sallam*. As was indicated by the best of the children of Adam *sallallaahu 'alaihi wa sallam* who said,

***“Perhaps a person fasting will receive nothing from his fasting except hunger and thirst.”<sup>3</sup>***

Therefore, we must know the characteristics of the Prophet's fast; its obligatory duties, its manners and related supplications – and then put that into practice (in order to achieve the desired benefits of fasting).

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<sup>2</sup> This expression means seeking to see Allaah on the Day of Judgement. *cf.* Al-Qur'aan 75:22-3 and 76:9

<sup>3</sup> Ibn Maajah # 1/539

## **DEFINITION OF SAUM (FASTING)**

The literal meaning of *Saum* is ‘to abstain from something’ and according to the *Shariah*<sup>4</sup> it is ‘that a Muslim abstains from eating, drinking, sexual acts and all evil actions with the intention of pleasing Allaah, from True Dawn to Sunset.

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<sup>4</sup> The Islamic Law

## **OBLIGATION OF FASTING**

Fasting is the 3<sup>rd</sup> most important pillar of Islam. It was made obligatory in the 2<sup>nd</sup> year of *Hijrah*. Allaah *subhaanahoo wa ta'aala* said,

***‘The month of Ramadhan<sup>5</sup> in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadhan i.e. is present at his home), he must observe Saum (fasts) that month....’<sup>6</sup>***

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<sup>5</sup> The 9th month of the Islamic Calendar

<sup>6</sup> Al-Qur’aan 2:185

## **EXCELLENCE OF FASTING**

### **I. VIRTUES OF FASTING IN GENERAL**

1. Fasting acts like a shield from desires in this world and from the Hell-fire in the Hereafter.<sup>7</sup>
2. Fasting enters a person to paradise.<sup>8</sup>
3. The people who fast are rewarded with an immense reward.<sup>9</sup>
4. For the fasting person there are two times of joy; when he breaks his fast and when he meets his Lord (in the Hereafter).<sup>10</sup>
5. The smell coming from the mouth of the fasting person is better with Allaah than the smell of musk.<sup>11</sup>

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<sup>7</sup> Bukhaaree # 1904, Ahmed # 396, 397

<sup>8</sup> Ibn Hibbaan # 3425

<sup>9</sup> Bukhaaree # 1904

<sup>10</sup> Bukhaaree # 1904

<sup>11</sup> Bukhaaree # 1904

6. Fasting intercedes for a person on the Day of Judgement.<sup>12</sup>

7. Fasting is an expiation for various sins.<sup>13</sup>

8. A gate in paradise '*Ar-Rayyaan*' is exclusively for those who fast.<sup>14</sup>

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<sup>12</sup> Ahmed # 6626

<sup>13</sup> Al-Qur'aan 2:196, 4:92, 5:89

<sup>14</sup> Bukhaaree # 1896



## **II. VIRTUES OF FASTING IN RAMADHAAN**

Along-with these, (i.e. the above-mentioned virtues), fasting in *Ramadhaan* has additional excellence and virtues like,

### **1. Forgiveness of Sins**

It has been related on the authority of Abu Hurairah *radhiallaahu ‘anhu* that the Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Whoever fasts the month of Ramadhaan due to Eemaan (correct belief) and hoping for reward (from Allaah) will have his previous sins forgiven.”***<sup>15</sup>

### **2. Supplications answered and Freedom from the Hell-fire**

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<sup>15</sup> Bukhaaree # 1901

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“There are in the month of Ramadhaan in every day and night those to whom Allaah grants freedom from the fire, and there is for every Muslim a supplication which he can make and will be granted.”***<sup>16</sup>

### **3. A person will be amongst the Siddeeqeen (truthful followers of the prophets) and Shuhadaa’ (martyrs)**

‘Amr bin Murrah al-Juhane *radhiallaahu ‘anhu* said, a man came to the Prophet *sallallaahu ‘alaihi wa sallam* and said,

***“O Messenger of Allaah *sallallaahu ‘alaihi wa sallam*, what if I testify that none has the right to be worshipped but Allaah and that***

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<sup>16</sup> Ahmed # 4/254

***you are the Messenger of Allaah, and I observe the five daily prayers, and I pay the Zakaah, and I fast and stand in prayer in Ramadhaan, then amongst whom shall I be?” He said, “Amongst the Siddeeqeen and the Shuhadaa.”<sup>17</sup>***

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<sup>17</sup> Ibn Hibbaan # 19 of Az-Zawaaid

## **WARNING AGAINST FAILING TO FAST IN RAMADHAAN**

Abu Umaamah al-Baahilee *radhiallaahu ‘anhu* said, I heard Allaah’s Messenger *sallallaahu ‘alaihi wa sallam* say,

***“Whilst I was sleeping two men came to me and took hold of my arms and brought me to a steep mountain and said: ‘climb’, so I said: ‘I am not able to.’ So they said: ‘We will make it easy for you.’ So I climbed until I came to the summit of the mountain where I heard terrible cries, so I said: ‘what are these cries?’ They said: ‘That is the howling of the people of the fire.’ Then they took me further on until I came to a people who were strung up by their hamstrings, with their jawbones torn and flowing with blood, so I said: ‘who are these.’ He said: ‘Those who break their***

*fast before the time at which they may do so.*”<sup>18 19</sup>

*(I.e. in spite of knowing the obligation of fasting in Ramadhaan they would not keep it).*

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<sup>18</sup> Ibn Hibbaan # 1800

<sup>19</sup> Another *Hadeeth* worth noting is that the Prophet *sallallaahu ‘alaihi wa sallam* said, ***“Let his nose be smeared in dust ...the one who gets the month of Ramadhaan and it comes to an end without him being forgiven in it...”*** Tirmidhee # 927

## AT THE APPROACH OF RAMADHAAN

### Counting the days of *Sha’baan*<sup>20</sup>

The Muslim *Ummah* (nation) should count the days from the beginning of *Sha’baan* in preparation for *Ramadhaan*, since any month will either be of twenty nine or thirty days. So if the new moon is seen, then one must fast and if that is not possible due to clouds, then thirty days of *Sha’baan* should be completed.

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Fast when it (the moon) is seen and cease fasting when it is seen, so if it is concealed***

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<sup>20</sup> It is the 8th month of the Islamic Calendar and comes before *Ramadhaan*

*by clouds, then complete thirty days of Sha'baan.*"<sup>21</sup>

### **Forbiddance of fasting on the day of Doubt**

From Abu Hurairah *radhiallaahu 'anhu* who said, Allaah's Messenger *sallallaahu 'alaihi wa sallam* said,

***"Do not pre-empt Ramadhaan by fasting a day or two before it, except for a man fasting his usual fast – then let him fast."***<sup>22</sup>

Which means that a person who regularly fasts on Monday, Thursday or fasts in the manner of Daawood *'alaihissalaam* (fasting

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<sup>21</sup> Bukhaaree # 1959

<sup>22</sup> Muslim # 573

every alternate day) can fast during these days as well (but not anyone else). 'Ammaar *radhiallaahu 'anhu* said,

***"Whoever fasts the day about which there is doubt has disobeyed Abul-Qaasim"***<sup>23</sup>  
*sallallaahu 'alaihi wa sallam.*"<sup>24</sup>

*The day of doubt* is the 30<sup>th</sup> day of *Sha'baan* while the moon has not been sighted on the 29<sup>th</sup>.

### **Sighting the Moon**

The beginning and ending of *Ramadhaan* depends on sighting the crescent (new moon) or by completing 30 days of that month.

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<sup>23</sup> The *Kunya* of Prophet Muhammad *sallallaahu 'alaihi wa sallam*

<sup>24</sup> Abu Daawood # 2334

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Fast when it is seen, and cease fasting when it is seen and perform the rites of Hajj based upon that and if it is hidden by clouds then complete thirty (days), and if two witnesses testify, then fast and cease fasting.”<sup>25</sup>***

Even the witness of a single person who has seen the moon is acceptable.

Ibn ‘Umar *radhiallaahu ‘anhu* said,

***“The people looked out for the new moon, so I informed the Prophet *sallallaahu ‘alaihi wa sallam* that I had seen it, so he fasted and ordered the people to fast.”<sup>26</sup>***

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<sup>25</sup> Nasaaee # 2118

<sup>26</sup> Abu Daawood # 2342

The person who gives the witness should be a Muslim who is pious, just and has a good vision.

**Note:** One of the benefits that can be derived from the above-mentioned *Ahaadeeth*<sup>27</sup> is that in the *Shariah*<sup>28</sup>, a month does not have 31 days.

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<sup>27</sup> Plural of *Hadeeth*

<sup>28</sup> The Islamic Law

## **THE INTENTION**

For the obligatory fast, it is obligatory upon every Muslim to intend to fast in the night itself before the *Fajr* prayer. The Prophet *sallallaahu 'alaihi wa sallam* said,

***“He who does not resolve to fast before it is Fajr, there is no fast for him.”<sup>29</sup>***

The necessity of having the intention before the *Fajr* itself is particular to obligatory fasts (and not supererogatory fasts). This is since the Messenger *sallallaahu 'alaihi wa sallam* used to come to Aa'ishah *radhiallaahu 'anhaa* at times other than *Ramadhaan* and say,

***“Do you have any food? If not, then I am fasting.”<sup>30</sup>***

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<sup>29</sup> Abu Daawood # 2454

From this we know that it is not obligatory to intend in the night for supererogatory fasts.

**Note:** The place for the intention is the heart, and to pronounce this upon the tongue or reading the *Du'aa 'Allaahumma asoomu ghadan-laka faghfirlee maa qaddamtu wa maa akhhartu'* is not established from the Prophet *sallallaahu 'alaihi wa sallam* and therefore is an innovation and a misguidance.

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<sup>30</sup> Muslim # 1154

## **THE TIME FOR BEGINNING AND ENDING THE FAST**

The Most Wise Legislator has made the timing of the fast from *true dawn to sunset*. At other times, it is permissible to eat, drink and have sexual relations with one's spouse. Allaah the Most High said,

***“It is lawful for you to have sexual relations with your wives on the night of the fasts.”***<sup>31</sup>

And He also said,

***“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) , then complete your fast till the***

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<sup>31</sup> Al-Qur'aan 2:187

***nightfall.”***<sup>32</sup>

The fixed timing of the fast, till the day of resurrection, is from true dawn until sunset. Since every Muslim is not able to discern these timings, the *Adhaan* is used as a indication to inform the people about the beginning and the end of the timings of the fast. It should be noted however that the *Adhaan*, in and of itself, does not represent the prescribed time limits. Al-Haafidh Ibn Hajr *rahimahullaah* complaining about his time i.e. the 8<sup>th</sup> century A.H said,

***“One of the new things that the people nowadays have invented is that they give the Adhaan about 20 minutes before the actual time of the true dawn begins giving it the name of precaution which in fact is an***

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<sup>32</sup> Al-Qur'aan 2:187

*open misguidance and a clear innovation. And it is this same precautionary attitude that has caused them to wait and give the Adhaan a few minutes after the sunset. In this way they delay breaking the fast and take Suhoor<sup>33</sup> early which is in clear contradiction to the Sunnah<sup>34</sup> and it is for this reason that there is little good and much evil found in the people.”<sup>35 36</sup>*

This was the condition of the people 6 centuries ago. As for our times, then Allaah’s refuge is sought.

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<sup>33</sup> Pre-dawn meal

<sup>34</sup> Prophet’s way

<sup>35</sup> This is due to their deliberate opposition to the command of the Prophet ‘alaihissalaam, **“The people will not cease to be upon good as long as they hasten in breaking the fast.”** Muslim # 1093

<sup>36</sup> Fathul-Baaree # 4/199

**Note:** 1. The rulings of fasting are connected to the seeing with the naked eye. One should not burden himself with seeking out the moon by means of newly invented astronomical devices or by timetables provided by the people of astronomy. This has caused the people to go farther away from the *Sunnah* of Prophet Muhammad *sallallaahu ‘alaihi wa sallam*.

2. It is found that the administrators of many Masjids depend on calendars based on astronomical calculations which are decades old and due to which they end up making the *Suhoor* early and delay the breaking of the fast which is in contradiction to the Prophet’s *Sunnah*. The correct way always is to deduce these timings based upon the beginning of *Fajr* and sunset.



## **SUHOOR – THE PRE-DAWN MEAL**

### **It's Wisdom**

***“The distinction between our fasting and the fasting of the People of the Book is the taking of the Suhoor.”<sup>37</sup>***

### **It's Excellence**

It is blessed. Prophet Muhammad *sallallaahu 'alaihi wa sallam* said,

***“Blessing is in three: the Jamaa'ah, Thareed (a broth of crumbled bread and meat) and the Suhoor.”<sup>38</sup>***

A companion of the Prophet *sallallaahu 'alaihi wa*

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<sup>37</sup> Muslim # 1099

<sup>38</sup> Tabraanee # 9147

*sallam* said,

***“I entered upon the Prophet *sallallaahu 'alaihi wa sallam* and he was taking the Suhoor and he said: ‘It is a blessing which Allaah has given to you, so do not leave it.’”<sup>39</sup>***

And it is clear that the *Suhoor* is a blessing since it is an act that is in compliance with the *Sunnah*. Perhaps the greatest blessing for those who take the *Suhoor* is that Allaah, the Most High, covers them with His forgiveness and sends His mercy upon them. Abu Sa'eed al-Khudree *radhiallaahu 'anhu* said that the Prophet *sallallaahu 'alaihi wa sallam* said,

***“The Suhoor is a meal of blessings, so do not leave it, even if one of you just takes a (gulp) of water, since Allaah sends mercy***

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<sup>39</sup> Nasaaee # 2164

*and His angels seek forgiveness for those who take the Suhoor.”<sup>40</sup>*

### **Delaying the Suhoor**

It is recommended to delay the *Suhoor* until just before *Fajr*.

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Three things are from the manners of the Prophets: hastening in break the fast, delaying the Suhoor, and placing the right arm upon the left in prayer.”<sup>41</sup>***

‘Amr bin Maimoon al-Awdee said, ***“The companions of Muhammad sallallaahu ‘alaihi wa sallam were the earliest of people in***

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<sup>40</sup> Ahmed # 3/12

<sup>41</sup> Majmu’ az-Zawaaid # 2/105

*beginning the Iftaar and latest in taking the Suhoor.”<sup>42</sup>*

### **Using dates for Suhoor**

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“How excellent are dates as the believer’s Suhoor.”<sup>43</sup>***

### **The Ruling of Suhoor**

Allaah’s Messenger *sallallaahu ‘alaihi wa sallam* gave an emphatic order for one who is fasting that he should take *Suhoor*. He said,

***“Whoever wishes to fast then let him take something as Suhoor.”<sup>44</sup>***

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<sup>42</sup> Musannaf Abdur-Razaaq # 7591

<sup>43</sup> Abu Daawood # 2345

<sup>44</sup> Ahmed # 3/367

He *sallallaahu 'alaihi wa sallam* also said,

***“The distinction between our fasting and the fasting of the People of the Book is the taking of the Suhoor.”<sup>45</sup>***

He *sallallaahu 'alaihi wa sallam* forbade us from leaving the *Suhoor*, saying,

***“...Do not leave it (i.e. the Suhoor), even if one of you just takes a gulp of water.”<sup>46</sup>***

Hence, taking *Suhoor* is *Sunnah Muakkadah* (highly emphasized *Sunnah*) & almost reaches the level of *Waajib* (obligatory).

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<sup>45</sup> Muslim # 1099

<sup>46</sup> Abu Ya'laa # 3340

## **ACTIONS THAT ARE TO BE AVOIDED WHILE FASTING**

Know that the fasting person is the one whose limbs withhold from sins, his tongue from lies, foul speech and falsehood, his stomach from food and drink, and his private parts from sexual intercourse.

So if he speaks he says only that which should not harm his fast, and if he acts he does actions which will not spoil his fast – so his speech is good and his actions righteous.

There are two things, which being prohibited in normal times, take a more serious prohibition during fasting. They are,

### **1. Falsehood or giving false witness**

The Prophet *sallallaahu 'alaihi wa sallam* said,

***“Whoever does not abandon falsehood in word and action (while fasting), Allaah the Mighty and Majestic has no need that he should leave his food and drink.”<sup>47</sup>***

## **2. Ignorant and indecent speech**

The Prophet *sallallaahu 'alaihi wa sallam* said,

***“Fasting is not (merely abstaining) from eating and drinking, rather it is (abstaining) from ignorant and indecent speech, so if anyone abuses or behaves ignorantly with you, then say: ‘I am fasting, I am fasting.’”<sup>48</sup>***

A severe warning has come from the

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<sup>47</sup> Bukhaaree # 1903

<sup>48</sup> Bukhaaree # 1904

Prophet *sallallaahu 'alaihi wa sallam* for one who commits these acts. He said,

***“Perhaps a person fasting will receive nothing from his fasting except hunger and thirst.”<sup>49</sup>***

The reason for this is that one who does these things does not fulfill the purpose of fasting which Allaah has made obligatory on us.

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<sup>49</sup> Ibn Maajah # 1690

## **ACTIONS THAT ARE PERMITTED WHILE FASTING**

### **1. That the fasting person can begin fasting whilst in the state of *Janaabah***<sup>50</sup>

Aa'ishah and Umm-e-Salamah, *radhiallaahu 'anhumaa* said,

*“That sometimes the Prophet sallallaahu ‘alaihi wa sallam was in a state of Janaabah from his wives and Fajr came upon him, then he would bathe and fast.”*<sup>51</sup>

### **2. Use of the Tooth-Stick (*Miswaak*)**

He *sallallaahu ‘alaihi wa sallam* said,

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<sup>50</sup> Requiring a bath due to sexual intercourse or emission of semen

<sup>51</sup> Bukhaaree # 1925

*“If it were not that I would be putting my nation to hardship I would have ordered them to use the Siwaak along with every Wudhoo’.”*<sup>52</sup>

The Messenger *sallallaahu ‘alaihi wa sallam* did not exclude the fasting person from this. So the fasting person can use the *Siwaak* anytime in the morning or evening, whether it is fresh or dry.

### **3. Washing the mouth and nose**

The Prophet *sallallaahu ‘alaihi wa sallam* used to wash his mouth and nose while fasting, but he prevented the fasting person from doing it strongly. He *sallallaahu ‘alaihi wa sallam* said,

*“... and breathe water into your nose*

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<sup>52</sup> Muslim # 252

*strongly unless you are fasting.”*<sup>53</sup>

#### **4. Blood testing<sup>54</sup> and injections which do not provide nourishment**

These things do not nullify the fast.<sup>55</sup>

#### **5. Cupping/blood-letting for medical purposes**

Ibn ‘Abbaas *radhiallaahu ‘anhu* said,

*“The Prophet sallallaahu ‘alaihi wa sallam was cupped while fasting.”*<sup>56</sup>

#### **6. Tasting Food etc.**

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<sup>53</sup> Tirmidhee # 788

<sup>54</sup> This also includes blood donation if it does not weaken a person

<sup>55</sup> Majmu’ Fataawaa Ibn Baaz # 15/258

<sup>56</sup> Bukhaaree # 1938

Ibn ‘Abbaas *radhiallaahu ‘anhu* said,

*“There is no harm for a person to taste vinegar or anything whilst fasting as long as it does not enter his throat.”*<sup>57</sup>

#### **7. Using Kuhl<sup>58</sup> or medicine which enters the eyes**

These are things which do not break the fast whether or not they produce a taste in the throat. Imaam al-Bukhaaree says in his *Saheeh*<sup>59</sup>,

*“Anas bin Maalik radhiallaahu ‘anhu, Hasan Basree and Ibraaheem Nakh’ee rahimahumullaah did not see any harm in the*

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<sup>57</sup> Bukhaaree in *mu’allaq* form, Baihaquee # 4/261

<sup>58</sup> A black substance applied to the rims of the eyelids. It is known as *Surma* in Urdu.

<sup>59</sup> Referring here to *Saheeh Al-Bukhaaree*

*use of Kuhl for the fasting person.”<sup>60</sup>*

## **8. Pouring cold water over the head or taking a bath**

*“The Prophet sallallaahu ‘alaihi wa sallam used to pour water over his head whilst fasting due to thirst or the heat.”<sup>61</sup>*

Imaam Bukhaaree *rahimahullaah* brought a chapter in his *Saheeh*,

*“Chapter: A fasting person’s taking a bath: And Ibn ‘Umar radhiallaahu ‘anhuma soaked a garment in water and put it over himself whilst he was fasting, and Imam Ash-Sha’bee rahimahullaah<sup>62</sup> entered the bath-house whilst he was fasting, and Imaam*

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<sup>60</sup> Bukhaaree # 451

<sup>61</sup> Abu Daawood # 2365

<sup>62</sup> May Allaah’s mercy be on him

*Hasan radhiallaahu ‘anhu said: There is no harm in rinsing the mouth and cooling one’s body with cold water when fasting.”<sup>63</sup>*

## **9. Embracing and kissing one’s wife**

Aa’ishah *radhiallaahu ‘anhaa* said,

*“Allaah’s Messenger sallallaahu ‘alaihi wa sallam used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.”<sup>64</sup>*

However, this is something disapproved of for younger men in particular, not for old men, since ‘Abdullaah Ibn ‘Amr Ibn al-‘Aas *radhiallaahu ‘anhu* reports,

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<sup>63</sup> Bukhaaree - See chap. preceding Hadeeth # 1930

<sup>64</sup> Bukhaaree # 1927

***“We were with the Prophet sallallaahu ‘alaihi wa sallam when a youth came and said, ‘May I kiss whilst I am fasting? He said: ‘No.’ Then an old man came and said, ‘May I kiss whilst I am fasting?’ He said, ‘Yes.’ So we began looking at one another, so Allaah’s Messenger sallallaahu ‘alaihi wa sallam said, ‘The old man is able to control himself.’”***<sup>65</sup>

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<sup>65</sup> Ahmed # 2/581

## **THOSE EXEMPTED FROM FASTING**

### **1. The Traveller**

Allaah the Almighty said,

***“And whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.”***<sup>66</sup>

From this *aayah* (verse) we know that it is permissible for the traveller to leave the fast.

Anas Ibn Maalik *radhiyallaahu ‘anhu* said,

***“I travelled along with Allaah’s Messenger sallallaahu ‘alaihi wa sallam in***

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<sup>66</sup> Al-Qur’aan 2:185



***Ramadhaan, and the fasting person would not criticize the one not fasting, nor the one not fasting criticize the fasting person.”<sup>67</sup>***

These *Ahaadeeth*<sup>68</sup> shows that one has a choice to either fast while travelling or leave the fast.

However, it is better that one leaves it due to the *Hadeeth* where the Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Indeed Allaah loves to give allowances, just as He loves to give His obligations.”<sup>69</sup>***

Abu Sa’eed al-Khudree *radhiallaahu ‘anhu* said,

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<sup>67</sup> Bukhaaree # 1947

<sup>68</sup> Plural of *Hadeeth*

<sup>69</sup> Ibn Hibbaan # 354

***“And (the Companions of Prophet Muhammad *sallallaahu ‘alaihi wa sallam*) used to hold that one who had the strength and fasted – then that was good, and that he who was weak and refrained from fasting - then that was good.”<sup>70</sup>***

Thus, if fasting on a journey produces hardship for the believer, then it is not from righteousness, rather it is better and more beloved to Allaah that he breaks his fast.

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“It is not righteousness that you fast on a journey.”<sup>71</sup>***

And this ease that has been granted to the

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<sup>70</sup> Tirmidhee # 713

<sup>71</sup> Bukhaaree # 1946

traveller is applicable till the Day of Judgment irrespective of how comfortable one's journey is nowadays. The person who criticizes the one who leaves the fast while on journey is in fact criticizing the allowance given by Allaah Himself.

## **2. The Ill**

Allaah has allowed the sick person to refrain from fasting as a mercy from Him, and a convenience. The illness which allows a person to break his fast is that which will, if he fasts, cause harm to him, increase in severity, or be prolonged by it – and Allaah knows best. *See Al-Qur'aan 2:185.*

The missed fasts should be made up later.

## **3. Menstruating women and women having post-natal bleeding**

Menstruating women and women having post-natal bleeding are not allowed to fast and it is obligatory to recompense by making up for the days later on.<sup>72</sup>

## **4. The frail elderly man and woman**

Ibn 'Abbaas *radhiallaahu 'anhumaa* recited the verse,

*“And as for those who can fast (with difficulty) they have (a choice either to fast or) to feed a poor person (for every day).”*<sup>73</sup> and said, *“It is the old man who is unable to fast so he refrains from fasting*

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<sup>72</sup> Muslim # 79, 80

<sup>73</sup> Al-Qur'aan 2:185

***and instead feeds a poor person with half a Saa’<sup>74</sup> of wheat.”<sup>75</sup>***

Anas Ibn Maalik *radhiallaahu ‘anhu* became too weak one particular year, so he prepared a large dish of *Thareed*<sup>76</sup> and invited thirty poor people who came and ate their fill.<sup>77</sup>

### **5. The pregnant and the breast-feeding woman**

If such women fear for their or their child’s life and health, then they can leave the fast and for every missed fast, they should feed one poor person and they are not required

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<sup>74</sup> A *Saa’* is a measure equal to four times the quantity held by the two outstretched hands which is equivalent to 2 kg 40 gm

<sup>75</sup> Bukhaaree # 4505

<sup>76</sup> A broth of crumbled meat and bread

<sup>77</sup> Daaraqutnee # 2/207

to recompense for the missed fast. Once Ibn ‘Umar’s wife *radhiallaahu ‘anhumaa* asked him about this, so he replied,

***‘You leave the fast, and for every day missed feed one poor person and there is no recompense due on you.’<sup>78</sup>***

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<sup>78</sup> Daaraqutnee # 1/207

## **BREAKING THE FAST (IFTAAR)**

### **The Time of Iftaar**

The time for *Iftaar* is as soon as the sun sets.

### **Hastening to break the fast**

Hastening in breaking the fast was one of the most beloved things to Allaah's Messenger *sallallaahu 'alaihi wa sallam* and it was from his practice that he would instruct someone to go up to a high place and as soon as he announced that the sun had set, he *sallallaahu 'alaihi wa sallam* would break his fast.<sup>79</sup>

***“Once Prophet Muhammad *sallallaahu 'alaihi****

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<sup>79</sup> Ibn Khuzaimah # 2061

*wa sallam, soon after the sunset, said to one of his companions, ‘Come on, get down and present the Iftaar.’ The companion said, ‘O Allaah’s Messenger *sallallaahu 'alaihi wa sallam*, let the daylight end!’ Then he *sallallaahu 'alaihi wa sallam* said again, ‘Come on, get down and bring the Iftaar.’ Once again the companion said, ‘daytime is not yet over!’ Yet again the Prophet *sallallaahu 'alaihi wa sallam* said, ‘Bring the Iftaar.’ Then he brought the Iftaar before him and the Prophet *sallallaahu 'alaihi wa sallam* did his Iftaar. He then pointed in the direction of the West and said, ‘When you see that the night has started from here, the fasting person should do his Iftaar.’”<sup>80</sup>*

### **Excellence of hastening in breaking the fast**

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<sup>80</sup> Muslim # 1151

**Hastening in Iftaar brings about good**

Sahl Ibn Sa'ad *radhiallaahu 'anhu* narrated that the Prophet *sallallaahu 'alaihi wa sallam* said,

***“The people will not cease to be upon good as long as they hasten in breaking the fast.”***<sup>81</sup>

**Hastening in Iftaar is the Sunnah of Allaah's Messenger** *sallallaahu 'alaihi wa sallam*

Sahl Ibn Sa'ad *radhiallaahu 'anhu* narrated that the Prophet *sallallaahu 'alaihi wa sallam* said,

***“My Ummah will not cease to be upon my Sunnah as long as they do not await the stars in breaking the fast.”***<sup>82</sup>

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<sup>81</sup> Bukhaaree # 1957

<sup>82</sup> Ibn Hibbaan # 891

**Hastening in Iftaar is from the manners of the Prophets**

Abud-Dardaa' *radhiallaahu 'anhu* said that Allaah's Messenger *sallallaahu 'alaihi wa sallam* said,

***“Three things are from the manners of the Prophets: hastening in break the fast, delaying the Suhoor, and placing the right arm upon the left in prayer.”***<sup>83</sup>

**Hastening in Iftaar is in opposition to the Jews and Christians and a cause for the dominance of Islam**

Abu Hurairah *radhiallaahu 'anhu* said that the Prophet *sallallaahu 'alaihi wa sallam* said,

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<sup>83</sup> Majmu' az-Zawaaid # 2/105

***“The religion of Islam will not cease to be uppermost as long as the people hasten to break the fast, since the Jews and the Christians delay it.”<sup>84</sup>***

There is a great lesson in this *Hadeeth* for the people who, in the name of precaution, oppose the *Sunnah* by delaying the *Iftaar*. They need to take a second look into their dubious precaution!!!

### **With what should one break the fast?**

Anas Bin Maalik *radhiallaahu ‘anhu* said that the Prophet *sallallaahu ‘alaihi wa sallam* said,

***“The Prophet sallallaahu ‘alaihi wa sallam used to break the fast with fresh dates before praying (the Maghrib Salaah), and if not***

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<sup>84</sup> Abu Daawood # 2353

***with fresh dates then with older dates, and if not with dates then with some mouthfuls of water.”<sup>85</sup>***

Thus every Muslim should try to follow this same order of preference.

### **What should a person say upon breaking the fast?**

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Indeed there is for the fasting person, when he breaks his fast, a supplication which is not rejected.”<sup>86</sup>***

It is upon every Muslim to seize this opportunity and call upon Allaah being sure

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<sup>85</sup> Abu Daawood # 2356

<sup>86</sup> Tirmidhee # 804

that he will be answered, and know that Allaah does not respond to an inattentive heart.

The Prophet *sallallaahu 'alaihi wa sallam* used to make the following *Du'aa* upon breaking the fast,

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ  
وَتَبَّتْ الْجُرُانُ شَاءَ اللَّهُ

*(Dhahabadh dhama'u wabtallatil 'urooqu wa sabatal ajru Insha Allaah)*

Which means,

*“The thirst is gone, the veins are moistened and the reward is certain, Insha*

*Allaah.”*<sup>87</sup>

**Note** - The *Hadeeth* which mentions the *Du'aa* “*Allaahumma laka sumtu wa bika aamantu.....*” is *Da'eef* (weak and therefore unauthentic).

### **Providing food for a fasting person to break his fast**

The Prophet *sallallaahu 'alaihi wa sallam* said,

*“He who gives food for a fasting person to break his fast, he will receive the same reward as him, except that nothing will be reduced from the fasting person's reward.”*<sup>88</sup>

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<sup>87</sup> Abu Daawood # 2357

<sup>88</sup> Tirmidhee # 804

## **ACTIONS WHICH NULLIFY THE FAST**

### **1. Eating and drinking deliberately**

This applies only to the one who does so consciously, and not one who does it forgetfully or accidentally, or is forced to do it.

The Prophet *sallallaahu 'alaihi wa sallam* said,

*“If one of you eats and drinks out of forgetfulness, the let him complete his fast, for it was indeed Allaah who gave him food and drink.”*<sup>89</sup>

And he *sallallaahu 'alaihi wa sallam* also said,

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<sup>89</sup> Bukhaaree # 1933

*“Allaah has excused for my Ummah mistakes, forgetfulness and what they are forced to do.”*<sup>90</sup>

### **2. Making oneself vomit**

One who has an attack of vomiting there is nothing upon him, for the Prophet *sallallaahu 'alaihi wa sallam* said,

*“Whoever has an attack of vomiting, then no atonement is required of him, but whoever vomits intentionally then let him make atonement”*<sup>91</sup> *for it.”*<sup>92</sup>

### **3. Menstruation and after-birth bleeding**

If menstruation or after-birth bleeding take

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<sup>90</sup> Al-Haakim # 2/198

<sup>91</sup> i.e. to fast another day in its place

<sup>92</sup> Abu Daawood # 2380



place during the day time of fasting, then the fast breaks and the atonement of that fast becomes obligatory.<sup>93</sup>

#### **4. Injections containing nourishment**

Giving nourishment intravenously in the form of glucose or saline solution so that it reaches the intestines breaks the fast.<sup>94</sup> Also if the injection does not reach the intestines but reaches the blood-stream then it likewise breaks the fast. This is since it is being used in place of food and drink.

#### **5. Sexual intercourse in the day**

Allaah the Almighty said about the night of fasting,

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<sup>93</sup> Muslim # 79, 80

<sup>94</sup> See Haqeeqatus-Siyaam of Ibn Taimiyyah

*“So now have sexual relations with them and seek that which Allaah has ordained for you (i.e. offspring).”<sup>95</sup>*

Imam Ibn al-Qayyim said in Zaadul Ma’aad (2/60),

*“The Qur’aan shows that sexual intercourse breaks the fast, just like eating and drinking – no disagreement is known concerning this.”*

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<sup>95</sup> Al-Qur’aan 2:187

## **ATONEMENT (AL-QADAA) -MAKING UP FOR THE MISSED FAST**

### **When the atonement should be done**

It is not obligatory to make up the missed days from *Ramadhaan* immediately afterwards, rather it is an obligation which may be delayed, due to what is reported from Aa'ishah *radhiallaahu 'anhaa*,

*“It used to be that I had days to make up for Ramadhaan and I would not be able to do so except in Sha’baan.”*<sup>96</sup>

Nevertheless it is better to hasten in making up the fasts, since this falls under the general proofs of hastening to do good deeds and not delaying them. Allaah said,

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<sup>96</sup> Bukhaaree # 1950

*“And be quick in the race for forgiveness from your Lord.”*<sup>97</sup>

### **Should the days be made up together in a sequence?**

It is not obligatory to make up the days together (i.e. in succession).

Ibn ‘Abbaas *radhiallaahu ‘anhumaa* said,

*“There is no harm if he fasts them separately.”*<sup>98</sup>

### **Atonement on behalf of the dead person**

One who dies and had to make up for missed fasts, then for every day that he had

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<sup>97</sup> Al-Qur’aan 3:133

<sup>98</sup> Bukhaaree # 1950

missed, a poor person will be fed. However, if he had not kept a fast which he vowed (*nadhr*) to keep, then in this case his heir should fast it on his behalf due to the *Hadeeth*,

***“Whoever dies and there is a fast remaining obligatory upon him – then his heir should fast for him.”<sup>99</sup>***

This atonement is due only on those fasts which had been vowed by the deceased and who did not keep them. Ibn ‘Abbaas *radhiallaahu ‘anhu* said,

***“If a man becomes ill in Ramadhan and dies having refrained from fasting, then food should be given on his behalf and no making up of the days is due, and if a fast***

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<sup>99</sup> Bukhaaree # 1952

***due to a vow was obligatory upon him, then his heir should fast on his behalf.”<sup>100</sup>***

And this is the view of Aa’ishah *radhiallaahu ‘anhaa* also.<sup>101</sup>

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<sup>100</sup> Muhallaa of Ibn Hazm # 7/7

<sup>101</sup> At-Tahaawee in Mushkilul-Aathaar # 3/142

## **EXPIATION (AL-KAFFAARAH)**

Whoever nullifies his fast with sexual intercourse is required to make up the fast with another day (*qadaa*) and also to expiate as follows:

1. Freeing a slave if he is able, if not,
2. Fast for two months continuously, if he is not able to do this,
3. Feed 60 poor people.

If he is not capable of doing any of the above three things, then the obligation of expiation is removed from him.<sup>102</sup>

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<sup>102</sup> Muslim # 1111

## **RECOMPENSE (AL-FIDYAH)**

*Fidyah* is obligatory on the following people:

1. *The old man or woman* who does not have the ability to fast.
2. *An ill person* who has no hope of regaining health or recovering from his illness.
3. *A pregnant or breast-feeding woman* who fears for herself or her child.

These three kinds of people can leave the fast and shall be required to give *Fidyah* which is that one poor person is given *half a Saa* of grains (one *Saa* is equivalent to 2 kg and 40 gm)<sup>103</sup>

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<sup>103</sup> Daaraqutnee # 1/17

## **LAILATUL-QADR (THE NIGHT OF DECREE)**

### **Its excellence**

Allaah the Mighty and Majestic says,

***“The Night of Decree is better than a thousand months.”***<sup>104</sup>

And it is on this night that all the Wise Decrees of Allaah are made.

***“Therein is decreed every matter of ordainment, as a command from us.”***<sup>105</sup>

**Note** - Some people say that the decree of matters happens on the 15<sup>th</sup> of *Sha’baan*.

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<sup>104</sup> Al-Qur’aan 97:3

<sup>105</sup> Al-Qur’aan 44:4-5

This is an erroneous and baseless claim.

### **When is it?**

The most correct saying, and Allaah knows best, is that it occurs in the odd nights of the last ten nights of *Ramadhaan*. Allaah’s Messenger *sallallaahu ‘alaihi wa sallam* while doing *I’tikaaf*<sup>106</sup> in the last ten days of *Ramadhaan* used to say,

***“Seek out Lailatul-Qadr in the (odd nights) of the last ten of Ramadhaan.”***<sup>107</sup>

That is, the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> and the 29<sup>th</sup> night. And the Prophet *‘alaihissalaam* said,

***“And if one of you is too weak or unable***

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<sup>106</sup> Seclusion in the Masjid

<sup>107</sup> Bukhaaree # 2017

*then let him not allow that to make him miss the final seven.”<sup>108</sup>*

That is the 25<sup>th</sup>, 27<sup>th</sup> and the 29<sup>th</sup> night.

### **How should a Muslim seek *Lailatul-Qadr*?**

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“Whoever stands (in Prayer) in Lailatul-Qadr out of Eemaan (correct belief) and seeking reward then his previous sins are forgiven.”<sup>109</sup>***

It is recommended to supplicate a great deal in it with the *Du’aa*,

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<sup>108</sup> Bukhaaree # 2015

<sup>109</sup> Bukhaaree # 1901

***“Allaahumma innaka ‘affuwwun tuhibbul ‘afwa fa’fu ‘annee.”***

Which means,

***“O Allaah you are the One who pardons greatly, and loves to pardon, so pardon me.”<sup>110</sup>***

During these nights, to stay awake in prayer, to instruct one’s family the same and to stay away from one’s wife is from the *Sunnah* of the Prophet *sallallaahu ‘alaihi wa sallam*.<sup>111</sup> And the Prophet *sallallaahu ‘alaihi wa sallam* used to exert himself more in the last ten nights of *Ramadhaan* than he would at other times.<sup>112</sup>

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<sup>110</sup> Tirmidhee # 3760

<sup>111</sup> Bukhaaree # 2024

<sup>112</sup> Muslim # 1174

## The Signs of Lailatul-Qadr

The Prophet *sallallaahu ‘alaihi wa sallam* said,

***“On the morning following Lailatul-Qadr the sun rises not having any rays, as if it were a brass dish, until it rises up.”***<sup>113</sup>

And he *sallallaahu ‘alaihi wa sallam* said,

***“Lailatul-Qadr is calm and pleasant, neither hot nor cold, the sun rises on its morning being feeble and red.”***<sup>114</sup>

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<sup>113</sup> Muslim # 762

<sup>114</sup> Ibn Khuzaimah # 3/23

## TARAAWEEH PRAYERS<sup>115</sup>

It is important first of all to understand that *Taraaweesh* (resting), *Tahajjud* (from *hajada*: remained awake at night), *Qiyaamul-lail* (standing at night)<sup>116</sup>, all refer to the same prayer.<sup>117</sup>

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<sup>115</sup> It was the practice of the Prophet *sallallaahu ‘alaihi wa sallam* to pray an odd number of *rak’ahs* after the *‘Ishaa* prayer in the last third part of the night. Nevertheless it may be prayed anytime from after the *‘Ishaa* prayer until before the dawn of *Fajr*. See also the next chapter on *Witr*. *Irwaa ul Ghaleel* # 2/158 and *Bukhaaree* # 996

<sup>116</sup> Some people think that *Tahajjud* is a night prayer different from *Qiyaamul-lail* or *Taraaweesh*. Others think that *Nafl* (supererogatory) prayers at night are only recommended during *Ramadhaan*. Thus, it is important to clarify these misunderstandings, and emphasize what was mentioned above, i.e. that there is only one *Nafl* prayer at night, with different names used to describe it. Even though *Taraaweesh* is most commonly used to describe it in *Ramadhaan*, this

## **It's Prescription in Congregation**

According to the long *Hadeeth* of Aa'ishah *radhiyallaahu 'anhaa*, Allaah's Messenger *sallallaahu 'alaihi wa sallam* led the congregation in *Qiyaamul-lail* for three nights and the people participated in it with a great amount of zeal and enthusiasm. Then he *sallallaahu 'alaihi wa sallam*, due to the fear that this night prayer would be made obligatory upon the people stopped leading the people in the

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does not make it a different prayer. Furthermore, in some countries and Masjids, mostly during the second half of *Ramadhan*, people pray *Taraaweeth* early in the night, and then pray another prayer that they call *Tahajjud* at the end of the night. This practice is a *Bid'ah* (innovation) that has no basis in the practice of the *Salaf* (the Pious Predecessors). See The Night Prayer, Jibaaly Pg 7-8

<sup>117</sup> Other names for the night prayer are *Salaatul-Lail* (the night prayer) and *Witr* (odd-numbered). See footnote 125

night prayers.<sup>118</sup>

It is from this *Hadeeth* that we get the proof for performing the *Taraaweeth* prayer in congregation.

And based upon this action of the Prophet *sallallaahu 'alaihi wa sallam*, 'Umar *radhiyallaahu 'anhu* revived this *Sunnah* of praying the *Taraaweeth* prayer in congregation during his caliphate since the fear of the Prophet *sallallaahu 'alaihi wa sallam* that this prayer may become obligatory upon the people was removed with his passing away.<sup>119</sup>

## **The Number of Rak'ahs**<sup>120</sup>

Aa'ishah *radhiyallaahu 'anhaa* said,

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<sup>118</sup> Bukhaaree # 1129

<sup>119</sup> Bukhaaree # 2010

<sup>120</sup> Plural of *Rak'ah* – unit of prayer



***“Allaah’s Messenger sallallaahu ‘alaihi wa sallam did not increase upon eleven Rak’ahs in Ramadhaan, or outside of it.”***<sup>121</sup>

And the righteous Caliph ‘Umar *radhiallaahu ‘anhu*, when he revived the *Sunnah* of praying the *Taraaweeh* in congregation, he instructed Ubay Bin Ka’ab and Tameem ad-Daaree *radhiallaahu ‘anhumaa* to lead the people in 11 *Rak’ahs* of *Qiyaamul-lail*.<sup>122</sup>

And the prayer of Allaah’s Messenger *sallallaahu ‘alaihi wa sallam* was well-spaced - meaning, that his bowing, prostration and his standing would be of similar length and his prostration would be as long as it would take to recite 50 verses of the Qur’aan.<sup>123</sup> And his recitation of the Qur’aan would be

with proper pronunciation and a slow pace. Those who hasten in their recitation, their bowing and prostration should learn a lesson from this.

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<sup>121</sup> Bukhaaree # 2010

<sup>122</sup> Muwattaa Imaam Maalik # 1/115

<sup>123</sup> Bukhaaree # 1123

## **THE WITR PRAYER**<sup>124 125</sup>

Its maximum is eleven *rak'ahs*.<sup>126</sup>

As a minimum, it is one *rak'ah*.<sup>127</sup>

However, the Prophet *sallallaahu 'alaihi wa sallam* would pray three *rak'ahs* generally after praying eight *rak'ahs*.<sup>128</sup>

It is recommended to make *Witr* as the last prayer of the night.<sup>129</sup>

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<sup>124</sup> This chapter has been added by the Publisher

<sup>125</sup> *Witr* in particular has two meanings in the *Sunnah*. It usually refers to the last one or three *rak'ahs* of the night prayer. But it sometimes means all of the night prayers because, collectively, they are odd numbered.

<sup>126</sup> Bukhaaree # 994

<sup>127</sup> Muslim # 1754

<sup>128</sup> Nasa'ee # 1700

<sup>129</sup> Bukhaaree # 998

However, one is allowed to pray two *rak'ahs* after the *Witr* prayer sometimes.<sup>130</sup>

### **Description of the Witr prayer**

#### **If one is praying three rak'ahs, it may be prayed in any of the two fashions:**

1. Praying all three *rak'ahs* together such that he sits for the *Tashahhud* in the last *rak'ah* only.<sup>131</sup>

2. Performing two *rak'ahs* individually with *Salaams* (salutations), and then one *rak'ah* with *Salaams*.<sup>132</sup>

**Note** - The Prophet *sallallaahu 'alaihi wa sallam* forbade praying a *three-rak'ah Witr* prayer

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<sup>130</sup> Abu Daawood # 1340

<sup>131</sup> The Night Prayer, Jibaaly Pg 101

<sup>132</sup> The Night Prayer, Jibaaly Pg 101

like the *Maghrib Salaah* which has two *tashahhuds*<sup>133</sup>

**If one is praying more than three,**

He may perform every two *rak'ahs* individually with *Salaams* (salutations) and then pray one *rak'ah* with *Salaams*.<sup>134</sup>

**Qunoot in Witr (Supplication during the prayer while in the standing posture)**

After finishing the Qur'aanic recitation in the last *rak'ah* of *Witr*, before going to the *rukoo'*, one should sometimes supplicate with what the Prophet *sallallaahu 'alaihi wa sallam* taught his grandson Hasan *radhiallaahu 'anhu*:

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<sup>133</sup> Tahaawee and Daaraqutnee; The Night Prayer, Jibaaly Pg 107

<sup>134</sup> The Night Prayer, Jibaaly Pg 101

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ  
وَعَافِنِي فِيمَنْ عَافَيْتَ  
وَتَوَلَّيْنِي فِيمَنْ تَوَلَّيْتَ  
وَبَارِكْ لِي فِيمَا أُعْطِيتَ  
وَقِنِي شَرَّ مَا قُضِيَْتَ  
إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ  
وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ  
وَلَا يَعْزُّ مَنْ عَادَيْتَ  
تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ

***‘Allaahumma ihdinee feeman hadayt; wa  
‘aafinee feeman ‘aafayt; wa tawallanee  
feeman tawallayt; wa baariklee feemaa  
a’tayt; wa qinee sharra maa qadayt;  
innaka taq dheer wa-laa yuq dhaa ‘alayk;  
wa innahoo laa yadhillu man waalayt; wa-  
laa ya’izzu man ‘aadayt; tabaarakta  
rabbanaa wa ta’aalayt.’***

*Which means:*

*‘O Allaah, guide me with those whom You  
have guided; protect me with those whom  
You have protected; befriend me with those  
whom You have befriended; bless for me  
what You have bestowed (on me); shelter  
me from the evil of what You have decreed.  
Indeed, You decree, and none can dominate  
You; he whom You befriend will never be  
humiliated, nor will Your enemy ever be*

*honored. Blessed are You, our Lord, and  
exalted.’<sup>135</sup>*

For an in-depth understanding of the Night  
prayer of the Prophet\_sallallaahu ‘alaihi wa sallam  
one should refer to the excellent book, “*The  
Night Prayers, Qiyaam and Taraaweeh*” by  
Shaikh Muhammad al Jibaaly

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<sup>135</sup> Abu Daawood # 1425-6

## GENEROSITY IN RAMADHAAN

To be very generous during the month of *Ramadhaan* is from the *Sunnah* of Prophet Muhammad *sallallaahu ‘alaihi wa sallam*. Ibn ‘Abbaas *radhiallaahu ‘anhu* said,

***“The Prophet *sallallaahu ‘alaihi wa sallam* was the most generous of people, and in the month of *Ramadhaan* he would increase in his generosity as if it were a wave of a pleasant cool wind.”***<sup>136</sup>

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<sup>136</sup> Bukhaaree # 6

## RECITATION OF THE QUR’AAN

The month of *Ramadhaan* is the month of the Qur’aan since this was the month in which the Qur’aan was revealed. Therefore, one should recite the Qur’aan (and ponder over its meaning) as much as possible.

The Prophet *sallallaahu ‘alaihi wa sallam* used to recite the Qur’aan to Jibrael *‘alaihissalaam* once every *Ramadhaan* but in the last *Ramadhaan* of his life, he recited the Qur’aan twice before Jibrael *‘alaihissalaam*.<sup>137</sup>

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<sup>137</sup> Bukhaaree # 4998

## **ZAKAATUL-FITR**

### **Its Ruling**

The Prophet *sallallaahu ‘alaihi wa sallam* made it obligatory upon every Muslim, the young and the old, the male and the female, and the free and the slave.<sup>138</sup> However, it is not obligatory upon the child in the mother’s womb.

### **What should be given as Zakaatul-Fitr?**

Anything which a person uses as his food – one *Saa*<sup>139</sup> of it should be given, such as barley, dates, dried curds, raisins or rye.<sup>140</sup> If wheat is being given, then only half a

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<sup>138</sup> Muslim # 984

<sup>139</sup> One *Saa*’ is equal to 2 kg and 40 gm

<sup>140</sup> Ibn Khuzaimah # 4/80

*Saa*’ due to the saying of the Prophet *sallallaahu ‘alaihi wa sallam*,

***“Give a Saa’ of wheat or wheat grain for two people.”<sup>141</sup>***

### **On whose behalf should a man give?**

The Muslim gives it for himself and for those whom he takes care of, young or old, male or female, free or slave.

Ibn ‘Umar *radhiallaahu ‘anhumaa* said,

***“Allaah’s Messenger sallallaahu ‘alaihi wa sallam ordered Sadaqatul-Fitr on behalf of the young and the old, and the free and the slave – whom you provide for.”<sup>142</sup>***

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<sup>141</sup> Musnad Ahmed # 5/432

<sup>142</sup> Daaraqutnee # 2/141

### **To whom should it be given?**

The poor and the needy are the people entitled to it. The Prophet *sallallaahu ‘alaihi wa sallam* allocated this as food for the needy.<sup>143</sup>

There are some people who think that *Zakaatul-Fitr* can be given to all eight categories who can receive *Zakaah* – but this has no proof.

### **How it should be given**

It is from the *Sunnah* that there should be a person with whom it is gathered just as the Prophet *sallallaahu ‘alaihi wa sallam* entrusted Abu Hurairah *radhiallaahu ‘anhu* who said,

***“Allaah’s Messenger*** *sallallaahu ‘alaihi wa sallam*

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<sup>143</sup> Ibn Maajah # 1827

*entrusted me to look after the Zakaah of Ramadhan.”*<sup>144</sup>

### **When it is to be given**

It is to be given before the people go out for the *‘Eid* prayer. It is not permissible to delay it until after the prayer, nor to give it in advance, except by a day or two as is reported from the practice of Ibn ‘Umar *radhiallaahu ‘anhu*.<sup>145</sup> Also whoever gives it after the prayer, it is merely a *Sadaqah*.<sup>146</sup>

### **To give money instead of Zakaatul-Fitr**

*Zakaatul-Fitr* is legislated to be given only in the form of food grains. To give money

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<sup>144</sup> Bukhaaree # 2311

<sup>145</sup> Ibn Maajah # 1827

<sup>146</sup> Abu Daawood # 1622

instead of food grains is a clear opposition of the *Sunnah*. However, a person may give the amount of money required to procure the grains to a person who will purchase it on his behalf and is in-charge of distributing it.<sup>147</sup>

### **Its Wisdom and benefits**

1. It is a means of purification for those who fasted, from mistakes and indecent talk.
2. It makes for an excellent provision for the needy.
3. The poor are saved from begging on the blessed day of 'Eid'.<sup>148</sup>

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<sup>147</sup> Majmu' Fataawaa Bin Baaz # 14/208

<sup>148</sup> Ibn Maajah # 1872

### **SOME WEAK AHAADEETH QUOTED OFTEN IN THE MONTH OF RAMADHAAN**

1. *“If the servants knew how great Ramadhaan was, then they would wish that Ramadhaan lasted all year. Indeed paradise is decorated for Ramadhaan from the start of the year till the next year.”*<sup>149</sup>

This Hadeeth is mawdoo' (fabricated).

2. *“O people a very great month has come upon you ...whoever seeks nearness to Him with a good deed in it will be like performing an obligatory action in other month...it is a month the beginning of which is a mercy, the middle is forgiveness*

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<sup>149</sup> Al-Mawdoo'at # 4/188-189



***and its end is granting of freedom from the Fire..”<sup>150</sup>***

This *Hadeeth* is *Da’eef* (weak).

3. ***“Fast and you will be healthy.”<sup>151</sup>***

This *Hadeeth* is *Da’eef* and *Munkar* (weak and rejected)

4. ***“He who abandons fasting during a day of Ramadhaan without a valid excuse, or illness – then even if he were to fast forever it would not make up for it.”<sup>152</sup>***

This *Hadeeth* is also *Da’eef*.

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<sup>150</sup> Ilalul-Hadeeth of Ibn Abee Haatim # 1/249

<sup>151</sup> Al-Kaamil # 7/2521

<sup>152</sup> Fathul-Baaree # 4/121

## **APPENDIX 1: VOLUNTARY FASTS**

The Messenger of Allaah *sallallaahu 'alaihi wa sallam* encouraged the fasting of the following days:

### **1) Fasting the six days of Shawwaal<sup>153</sup>**

The Prophet *sallallaahu 'alaihi wa sallam* said:

***“Whoever fasts Ramadhaan and then follows it up with (any) six (days of fasting) in Shawwaal, then it would be as if he has fasted perpetually.”<sup>154</sup>***

### **2) Fasting the ninth day of Dhul-Hijjah<sup>155</sup>**

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<sup>153</sup> The month after *Ramadhaan* according to the Islamic Calendar.

<sup>154</sup> Muslim # 2750

<sup>155</sup> The last month of the Islamic Calendar

**i.e. the day of 'Arafah<sup>156</sup> - for those not performing the Hajj**

Abu Qataadah Al-Ansaaree *radhiallaahu 'anhu* said the Messenger of Allaah *sallallaahu 'alaihi wa sallam* was asked about fasting the day of 'Arafah, whereupon he said:

***"It is an expiation for (the sins of) the previous (year) and the following (year)."***<sup>157</sup>

**3) The fast of the Day of 'Aashooraa including the day before or the day after**

Abu Qataadah Al-Ansaari *radhiallaahu 'anhu* said that the Messenger of Allaah *sallallaahu 'alaihi wa sallam* was asked about fasting on the day of

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<sup>156</sup> The ninth of Dhul-Hijjah

<sup>157</sup> Muslim # 2739

'Aashooraa<sup>158</sup>, whereupon he said:

***"It expiates the sins of the preceding year."***<sup>159</sup>

"Ibn 'Abbaas *radhiallaahu 'anhu* narrated,

***"That the Prophet came to Medina and saw the Jews fasting on the day of 'Aashooraa. He asked them about that. They replied, "This is a good day, the day on which Allah rescued the Children of Israel from their enemy. So Moosaa 'alaihissalaam fasted this day." The Prophet sallallaahu 'alaihi wa sallam said, "We have more claim over Moosaa than you." So, the Prophet fasted on that day and ordered the***

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<sup>158</sup> The 10<sup>th</sup> of Muharram which is the 1<sup>st</sup> month of the Islamic Calendar

<sup>159</sup> Muslim # 2739

***Muslims) to fast (on that day).”<sup>160</sup>***

And Abdullah Ibn 'Abbaas also reported that the Messenger of Allah *sallallaahu 'alaihi wa sallam* had said:

***“If I live till the next (year), I would definitely observe fast on the 9<sup>th</sup> (along with the tenth of Muharram).”<sup>161</sup>***

#### **4) Fasting most of Sha'baan**

Aa'ishah *radhiallaahu 'anhaa* said,

***“I never saw him observing (voluntary fasts) more in any other month than that of Sha'baan. He observed fast throughout the month of Sha'baan except a few***

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<sup>160</sup> Bukhaaree # 2004

<sup>161</sup> Muslim # 2661-2

***(days).”<sup>162</sup>***

#### **5) The fast of (every) Monday and Thursday.**

The Messenger of Allaah *sallallaahu 'alaihi wa sallam* said:

***“The deeds (of the son of Aadam) are presented (before Allaah) (every) Monday and Thursday, and I like it that my actions are presented whilst I am fasting.”<sup>163</sup>***

And he *sallallaahu 'alaihi wa sallam* was asked about fasting (every) Monday, and he said:

***“That is the day on which I was born, and (the day) on which revelation was sent***

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<sup>162</sup> Bukhaaree # 1969-70

<sup>163</sup> Saheeh al-Jaami' # 2956

down upon me.”<sup>164</sup>

**6) Fasting the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every month**

Abu Hurairah *radhiallaahu 'anhu* said,

***“The Prophet *sallallaahu 'alaihi wa sallam* advised me about three things – to offer Salaat-ud-Duhaa (forenoon prayer), to pray Witr before sleeping and to fast three days in a month.”***<sup>165</sup>

Also the Prophet *sallallaahu 'alaihi wa sallam* said,

***“The fast of three days every month, from one Ramadhaan to another are equivalent to fasting perpetually.”***<sup>166</sup>

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<sup>164</sup> Muslim # 2742

<sup>165</sup> Nasaee # 2408

<sup>166</sup> Muslim # 2739

**7) The fast of Prophet Daawood 'alaihissalaam, i.e. fasting every other day.**

The Messenger of Allaah *sallallaahu 'alaihi wa sallam* said:

***“The most beloved fast to Allaah is the fast of Daawood, and the most beloved prayer to Allaah is the prayer of Daawood. He used to sleep half the night and stand for prayer for a third of the night and used to sleep a sixth of the night, and he used to fast every other day.”***<sup>167</sup>

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<sup>167</sup> Muslim # 2731

## **APPENDIX 2 - THE 'EID PRAYER**

There are two annual '*Eids* (festivals) which Allaah has granted the Muslims: '*Eid ul Fitr* and '*Eid ul Adhaa*.<sup>168</sup>

'*Eid ul Fitr* is the 1<sup>st</sup> day of the Islamic month of *Shawwaal* and it marks the end of *Ramadhaan*. '*Eid ul Adhaa* is the 10<sup>th</sup> day of the Islamic month of *Dhul-Hijjah* and it marks the end of the major rites of *hajj*.

The '*Eid* prayer is offered on both the '*Eids* and is obligatory upon every Muslim who is capable of performing it. Women are not exempted from the obligation of attending the '*Eid* prayer since the Prophet *sallallaahu 'alaihi wa sallam* commanded them to attend the '*Eid* prayer and even the menstruating

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<sup>168</sup> *Saheeh* Sunan Abee Daawood # 1134

women were instructed to go to the '*Eid* prayer to be a part of the believers' supplications even though they do not pray.<sup>169</sup>

It is recommended to take a bath and adorn oneself for the occasion of '*Eid*.<sup>170</sup>

It is recommended to eat something especially dates before the '*Eid* prayer on the morning of '*Eid ul Fitr*.

As for '*Eid ul Adhaa*, it is recommended to eat from the meat of sacrifice after the '*Eid* prayer.<sup>171</sup>

The *Sunnah* is to pray the '*Eid* prayer in the

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<sup>169</sup> Bukhaaree # 974, As-Saheehah # 2408 & 2115

<sup>170</sup> Irwaa ul Ghaleel Ar. 146, Musannaf Abdur-Razzaak Ar. 5753, As-Saheehah Ar. 1279

<sup>171</sup> Saheeh Ibn Maajah # 1756, Tirmidhee

*Musallaa*<sup>172</sup> (open field) and not in a *Masjid*.<sup>173</sup>

One should pronounce the *takbeer* in an audible manner on the way to the *Musallaa* up until the *Imaam* stands up to lead the people in the ‘*Eid* prayer.’<sup>174</sup>

It is from *Sunnah* to take one path for going to the ‘*Eid* prayer and another path while returning.’<sup>175</sup>

It is also from the *Sunnah* to walk to the *Musallaa*<sup>176</sup> unless the place is too far to be reached in reasonable time on foot.

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<sup>172</sup> Also known as ‘*Eidgaah* in Urdu

<sup>173</sup> Bukhaaree # 956

<sup>174</sup> Irwaa ul Ghaleel # 650

<sup>175</sup> Bukhaaree # 986

<sup>176</sup> Ibn Maajah # 1295

The ‘*Eid* prayer should be held in the morning and the best time to pray it is shortly after sunrise.’<sup>177</sup>

There is no prayer before or after the ‘*Eid* prayer.’<sup>178</sup>

The ‘*Eid* prayer is not preceded by the *Adhaan* or the *Iqaamah*.’<sup>179</sup>

In the ‘*Eid* prayer the *Imaam* leads the people in praying two *rak’ahs*.’<sup>180</sup>

The ‘*Eid* prayer consists of two *rak’ahs* and it has additional *takbeers* as described:

The *takbeers* should be made before the

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<sup>177</sup> Ibn Maajah #1317

<sup>178</sup> Bukhaaree # 989

<sup>179</sup> Bukhaaree # 960

<sup>180</sup> Nasaa’ee # 1420

recitation. There should be seven *takbeers* in the first *rak'ah* and five in the second.<sup>181</sup>

After the prayer, the *Imaam* delivers a *Khutbah* (*sermon*) in which he exhorts the people to fear Allaah and to give *Sadaqah* (charity).<sup>182</sup> A Muslim has the choice either to sit for the *Khutbah* or to leave.<sup>183</sup>

If one misses the 'Eid prayer, then let him pray two *rak'ahs* as *qadaa* (atonement).<sup>184</sup>

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<sup>181</sup> Irwaa ul Ghaleel # 639

<sup>182</sup> Fath ul Baaree # 978, Mishkaat # 1397

<sup>183</sup> Abu Daawood # 1155

<sup>184</sup> Bukhaaree, Chapter – *if one misses the 'Eid prayer then let him pray two rak'ahs*.

## **AIMS AND OBJECTIVES OF CIS**

To promote True understanding of Islam as understood by the first three generations of Muslim scholars amongst all people.

To clear misconceptions about Islam amongst Muslims and Non-Muslims.

## **ACTIVITIES OF CIS**

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*Dars* (explanation) of Qur'aan and Saheeh Bukhaaree every Sunday after *Zuhr* and *Maghrib* respectively.

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